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Centennial Celebration

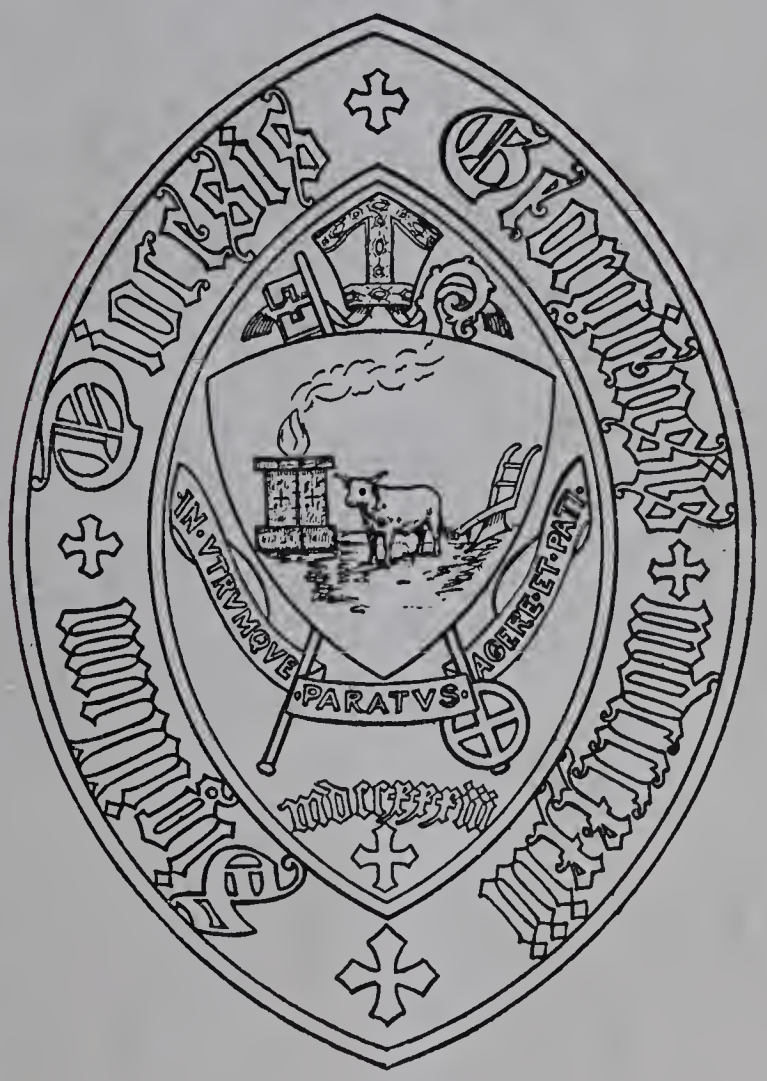
of the

Diocese of Georgia

1823-1923

and

The One Hundred and First
Annual Convention



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ST. PAUL'S CHURCH, AUGUSTA, GA.

April 22, 23, 24, 1923

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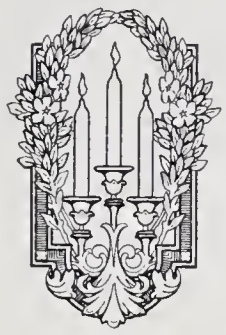

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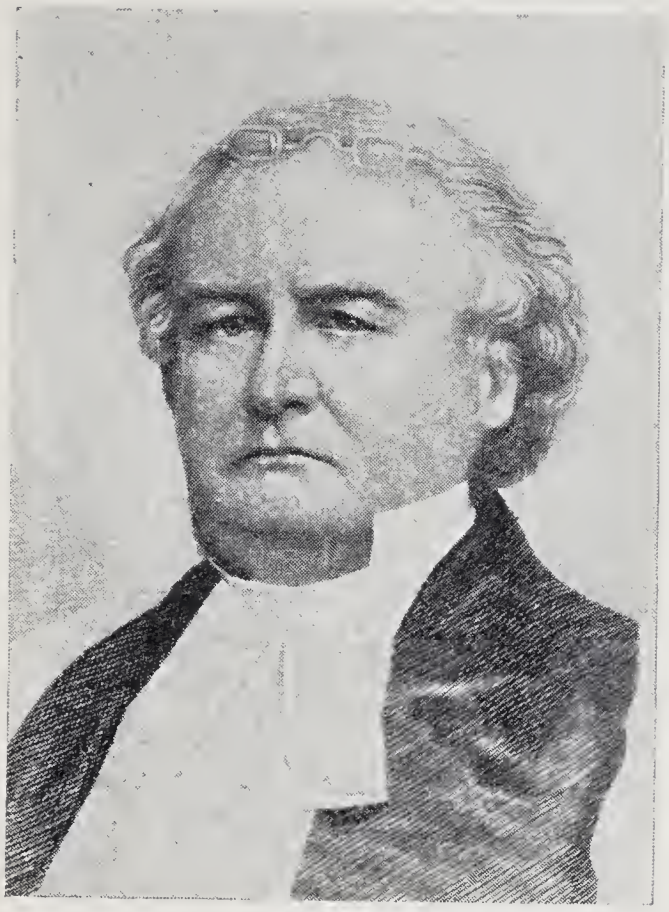
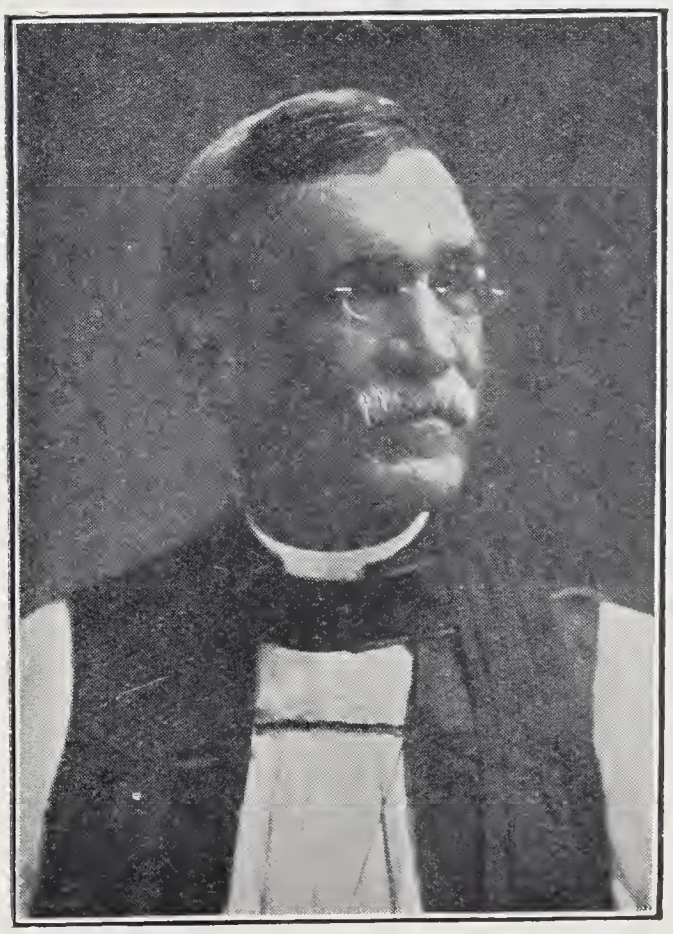


Bishop Stephen Elliott
1841-1866

Bishop John Watrus Beckwith
1868-1890

Bishop Cleland Kinloch Nelson
1892-1907



Bishop Frederick F. Reese
1908-

strength and higher hopes for a new and greater century of conquest for Christ and His Church.

"We welcome with all our hearts the representatives of the Church School Service League and its Senior Department, the Young People's Service League. This is the sure enough Convention. Here is the Church of tomorrow. For all the generations of the past we have brought our children along through the Sunday School up to Confirmation and the adolescent age and then forgotten all about them. At last we have found them and they are glad to be found. They have youth and life and energy to give to the Church and all they ask is to be shown how. They are here and we ought to thank God. It's our job to keep them and we're got to move to do it."

St. Paul's Church is well equipped for a convention headquarters, but even with the space offered by this parish it was hardly adequate for the many activities of this unusual occasion, as four large meetings were in session on the two days following the opening services. Nothing could have surpassed the hospitality of the parish nor the competency of the Rector and Committees who worked so well and arduously to make the celebration the honor that it is to the Diocese.

ST. PAUL'S CHURCH, AUGUSTA 1819

St. Paul's was a Colonial Church under the English Crown; was established under General Oglethorpe, at Fort Augusta, afterwards called Fort Cornwallis. in 1750; was the last stand of the British in a bloody battle at Augusta, when the town was captured by Light Horse Harry Lee. The site of the Fort is marked by a Celtic Cross erected by the Georgia Society of the Colonial Dames of America.

The Log Church erected in 1750 was destroyed during the Revolution. In 1786 a frame building was erected which was removed in 1819 to give place to the brick Colonial Church. This was destroyed by fire together with a new Parish House in 1916. Since that time the present Church and Parish House have been built, the exterior of the Church being almost a fac-simile of the one destroyed. The Convention of 1823 was held in this Church.

OPENING OF THE CENTENNIAL

The Centennial opened Sunday morning, April 22, with a celebration of the Holy Communion, the Rt. Rev. H. J. Mikell, D.D., being the celebrant. This service was particularly intended as a Corporate Communion for the Church School Service League and the Young People's Service League.

At 11:15 o'clock the service of Morning Prayer was held. At this session the church was packed and chairs were placed in the aisles to accommodate the crowd.

The procession moved from the Parish House, to the west door of the church and marched up the central aisle, to the chancel, singing the hymn, "Oh, 'twas a joyful sound to hear."

First came the vested choir of men and women preceded by the Crucifer, then came representatives of the Vestries of Christ Church, Savannah and of St. Paul's Church, Augusta, and members of the Standing Committees of the Dioceses of Georgia and Atlanta. Unfortunately no members of the vestry of Christ Church, Frederica, the third of the original parishes were able to be present. Then followed the clergy, white and colored, and after them the Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina; the Rt. Rev. Albion W. Knight, D.D., sometime Bishop of Cuba and Vice Chancellor of the University of the South; the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, and the Rt. Rev. Frederick F. Reese, D.D., the Bishop of the Diocese.

The sermon was preached by the Bishop of the Diocese and was a brief review of the history of the Diocese from its organization making especially note of its progress under the leadership of its former Bishops, Elliott, Beckwith and Nelson.

The Diocesan was also the celebrant at the Holy Communion and assisted by the visiting Bishops, the Bishop of Upper South Carolina, reading the Epistle, and Bishop Knight the Gospel.

The President of the National Council, the Rt. Rev. Thomas F. Gailor, D.D., LL.D., S.T.D., the Bishop of Tennessee, was to have been an honored guest, but the venerable and greatly beloved Presiding Bishop, the Rt. Rev. Daniel Sylvester Tuttle, D.D., LL.D., D.C.L., having died the first of the week, he was detained by attendance on the Memorial Service held at Washington, D. C.

For the Evening Service the church was again crowded and addresses were made by Bishop Mikell and Dr. William C. Sturgis, Educational Secretary of the Department of Missions of the National Council. The offertory was given to the building fund of St. John's Church, Moultrie.

MUSICAL PROGRAM

CENTENNIAL SERVICES

DIOCESE OF GEORGIA
1823-1923

ST. PAUL'S CHURCH, AUGUSTA, GEORGIA

Rt. Rev. Frederick F. Reese, D.D., Bishop
Rev. G. Sherwood Whitney, M.A., Rector

THIRD SUNDAY AFTER EASTER, APRIL TWENTY-SECOND

The Services at Eleven-Fifteen O'Clock

MORNING PAYER AND HOLY COMMUNION

Organ Prelude. Finlandia ..... *Sibelius*

Processional Hymn 493.—"O 'Twas a Joyful Sound to Hear" ..... *Parker*

Venite. Exultemus Domino ..... *Boyce*

Psalter ..... *Psalm 84*

Jubilate Deo ..... *Nevin*

Introit. "God So Loved the World" ..... *Stainer*

Kyrie Eleison ..... *Barnby*

Gloria Tibi ..... *Tolin*

Hymn. 450—"All Hail the Power of Jesus Name" ..... *Holden*

Sermon. Rt. Rev. F. F. Reese, D.D. ..... *Bishop of Georgia*

Offertory Anthem. "Send Out Thy Light" ..... *Gounod*

Doxology ..... *Old Hundred*

Sanctus ..... *Garrett*

Agnus Dei ..... *Gounod*

Gloria in Excelsis ..... *Old Chant*

Sevenfold Amen ..... *Stainer*

Nunc Dimittis ..... *Harris*

Recessional Hymn 397—"O What the Joy and the Glory Must Be" .....
..... *Ancient Plain Song*

Organ Postlude. Great Fuge in G Minor ..... *J. S. Bach*

THE EVENING SERVICE AT EIGHT-FIFTEEN O'CLOCK

Organ Prelude. Suite Gothique ..... *Boellman*

Processional. Hymn 311.—"Ancient of Days" ..... *Jeffery*

Hymn 253—"Fling Out the Banner Let it Float"

Hymn. 249—"O Zion Haste"..... *Walch*

*Offertory Anthem. Hymn 459—"O Worship the King"..... *Maunder*

Presentation of Alms. Hymn 478—"Holy Offerings Rich and Rare".. *Readhead*

Sevenfold Amen..... *Stainer*

Recessional Hymn 582—"Stand Up, Stand Up for Jesus"..... *Stainer*

Organ Postlude. Fantasie in G Minor..... *Fricker*

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*The congregation is invited to join in singing the 1st, 3rd and last verses of the Offertory Anthem. The last verse to be sung in unison.

Geo. L. Johnson,
Organist.

E. S. Bothwell,
Choir Director.

The choir, augmented for the occasion by members of the other Augusta choirs, rendered especially beautiful programs for both services.

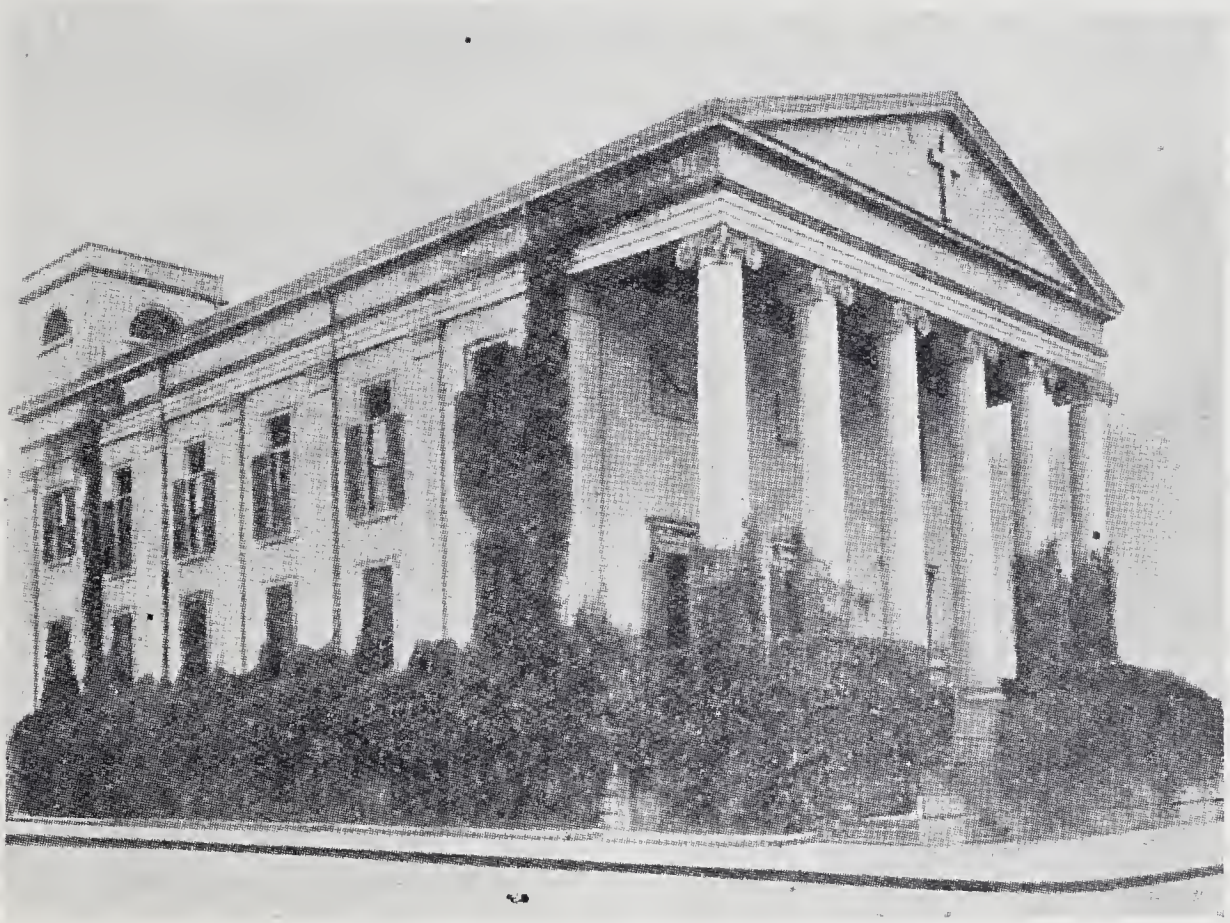
At 9:30 o'clock Monday, Morning Prayer was read and at 10 o'clock the Bishop formally opened the one hundred and first Diocesan Convention, which continued in session with intervals until Tuesday afternoon.

THE CENTENNIAL PAGEANT

Probably no where else in the Diocese could a more beautiful spot have been found for the Pageant, combining both an historic and picturesque background, than the churchyard of St. Paul's, the site of old Fort Augusta, on the banks of the Savannah River. This elaborate Pageant, prepared and produced by the Department of Religious Education, was given on Monday afternoon, before an audience of 1000 people.

Assisted by the Bishop, Mr. Whitney, Mrs. Craig Barrow and Mrs. Malcolm Bell, of Savannah, and others, the Reverend W. Aimison Jonnard, Executive Secretary of the Department, compiled the pageant, and supervised the whole production which was directed by Mr. and Mrs. W. J. Cartier of the Augusta Community Service. Two hundred and fifty persons beautifully costumed, took part, and as character after character, and scene after scene, passed in review, a deep spirit of reverence pervaded the assemblage. When the final tableau was presented, depicting the Spirit of the Church, a young girl bearing aloft the Cross, with the National and State Flags borne by two other girls on each side of her, the Bishop in the center of the tableau, the entire audience rose and joined in the singing of the Doxology. It was a most inspiring scene indeed, and a fitting climax to the two days' celebration.

The prolocutor, who was the Reverend W. W. Meminger, Rector of All Saints' Church, Atlanta, read the lines most beautifully, and his well-placed and unusually fine voice carried to the far ends of the grounds.



CHRIST CHURCH, SAVANNAH, 1833

The Colony of Georgia was founded by English Colonists under General Oglethorpe in 1733. The Rev. Henry Herbert came with Oglethorpe as Chaplain and held the first services of the Church, returning soon to England on account of illness.

The Rev. John Wesley arrived in Feb. 1736, remaining less than two years, establishing the first Sunday School in the world. He was succeeded in 1738 by the Rev. George Whitefield, who, though a great evangelist, spent most of his time and eloquence in establishing the Bethesda Orphanage which is still flourishing.

The most effective work of colonial times was done by the Rev. Bartholomen Zouberbuhler, a Swiss by-birth, whose Rectorship extended from 1746 to 1766. During this time the first Christ Church was built in 1750. Enlarged in 1766, burned in 1796, rebuilt during the years 1801-1806 and replaced in 1838 by the present structure.

THE DIOCESAN FAMILY DINNER

The rays of the setting sun had scarcely shed their beams on the final tableau of the Pageant, when the Bishop and his "Diocesan Family" gathered for the Convention dinner tendered by St. Paul's and given at the Partridge Inn. Over two hundred and fifty sat down in this sociable way and enjoyed a beautiful dinner, at small tables, the speakers' table seating fifteen or twenty. Mr. Whitney, as Rector of the Parish, was toastmaster, and fulfilled this duty with delightful geniality and spontaneous wit. Before the addresses, Mr. Whitney called on all those who had been confirmed by the four Bishops of Georgia to stand. First those who had been confirmed by Bishop Elliott, and three women stood; then, by Bishop Beckwith, and thirty-three responded by Bishop Nelson, and there were forty-five present, and by the present Bishop fifty-five. Special guests of the Centennial, were Miss Sarah Barnwell Elliott of Sewanee, daughter of the first Bishop, and Mrs. A. R. Lawton and Miss Elizabeth Beckwith, daughters of the second Bishop, who occupied seats at the Speakers' Table. Mrs. Nelson, widow of Bishop Nelson, was unable to be present. Mrs. Reese sat on the Bishop's left, with Mr. Whitney on his right, and Mrs. Whitney, was on the right of Mr. Whitney. The first address was made by the Bishop who spoke of the joy the whole Centennial was giving him, especially the opportunity of having so many of his "family" surrounding him on this occasion. Bishop Mikell followed and paid a beautiful tribute to the Bishop, who "though" he said "could not be the Bishop of Atlanta, was the Bishop of its Bishop," as in all perplexities and difficulties when he needed advice, he turned to the Bishop of Georgia. Miss Sarah Elliott, gowned in the insignia of the doctor's degree conferred on her by the University of the South, in an able address recalled the life of her distinguished father. Bishop Guerry was the last speaker, and he like-wise paid tribute to the Bishop and his Diocese, and just before the close of the program, Mr. Whitney introduced Mr. Benjamin F. Finney, the Vice Chancellor of the University of the South.

THE WOMAN'S AUXILIARY

At the Woman's Auxiliary meetings, following reports of the year's work, an address on Prayer was made by Dr. Sturgis, and others who addressed these sessions were the Bishop, Bishop Finlay, Bishop Guerry, Mrs. A. M. Waddell of the Diocese of East Carolina, Miss Edith D. Johnston, Executive Secretary of the Diocesan Nation-Wide Campaign Department, and the Rev. J. Henry Brown, Archdeacon of the Colored work.

THE CHURCH SCHOOL SERVICE LEAGUE

The delegates to the second annual meeting of the Church School Service League were the superintendents and teachers of the Church Schools, and at their sessions the question especially discussed was the one of week-day sessions of the schools. An especially interesting address was made by Mrs. A. Davis Taylor of Tennessee.

THE YOUNG PEOPLE'S SERVICE LEAGUE

One of the most inspiring features of the Convention, aside from the historical sentiment in connection with the Centennial, was the presence of so many young people, full of enthusiasm. They held their own business meetings and joined in the special services and entertainments when all of the Convention delegates were brought together. Their banquet, given on Saturday evening, was a most interesting occasion.

The first part of the evening was given over to fun and merriment, and the walls rang with the cheers and rollicking songs that created a spirit of informality and joy. The presiding officer was Thomas Marion Johnson, president of St. Paul's League, and he presided with the ease of an experienced toastmaster. At the conclusion of the dinner, Mr. Johnson introduced the special speakers who represented three districts in the Diocese, Barron Howard of Savannah who spoke on the subject: "The Church—Our Mother"; Miss Elizabeth Matthews, of Augusta, on "We—The Church's Children"; and Clark Gurley, of Bainbridge, on "Non Sibi, Sed Alliis." Following these talks, the Rev. Mr. Jonnard read a most impressive pageant and Bishop Mikell was then called on and said he had been asked to bridge the chasm between the song "Skin-a-ma-Rink" and the serious side. Our Bishop gave the final thought, and the whole company then adjourned to the church where Dr. Sturgis conducted a preparation for the next day's corporate Communion.

THEIR BUSINESS MEETINGS

Sunday afternoon, Mr. Jonnard was the chairman of an interesting meeting and at this session presented the prize for the Program Contest offered by the Department of Religious Education for the best program for a Y. P. S. L. meeting. The prize, a gold cross, was won by Miss Nell Green, of St. Paul's, Augusta.

At the business session the next morning, following a suggestion of the Bishop's, concurred in by Bishop Mikell, at the banquet, a Georgia interdiocesan Y. P. S. L. was organized, with one president and secretary, and diocesan vice presidents, secretaries and treasurers.

CHRISTIAN SOCIAL SERVICE

The Diocesan Department of Christian Social Service held a Conference on Sunday afternoon at the Church of the Good Shepherd, where the vice-chairman, the Rev. H. Hobart Barber, is Rector. An address was made by the Rev. George Croft Williams, of Columbia, S. C., who is secretary of the State Board of Public Welfare, and after the conference an informal meeting was held, and Mr. Barber heard reports from the parishes and missions represented.

EXHIBITS

Two exhibits were shown in the Parish House, one by the Department of Religious Education, including hand work made by the Church School Service League, not only in the Diocese of Georgia, but also in the Diocese of

Atlanta, and also one by the Publicity Department, which exhibited charts on Church publicity and advertising, clipping books of Diocesan publicity, and one from the National Department on the General Convention publicity, together with a table of free literature.

PUBLICITY FOR THE CONVENTION

Anticipating that the publicity for the Convention would require organized and systematic effort, the Publicity Department made arrangements with the local authorities to handle publicity in a business-like way. The methods of the National Department used in Portland for the General Convention were adopted on a small scale. A press room was equipped with typewriters etc., and there was a publicity staff of five who acted as "a source of news" for supplying the local reporters with correct information of the proceedings of the several meetings. During the three days of the Centennial, the local press, The Augusta Chronicle and The Augusta Herald, devoted thirty-seven columns of space to the Convention and attendant features, besides considerable advance publicity.

THE COLORED COUNCIL

In order to take part in the Diocesan Centennial and to have opportunity of hearing some of the speakers on the Centennial program, the Council of Colored Churchmen of the Diocese met for its eighteenth annual council in St. Mary's Church, Augusta, April 22-24. The Council had the largest attendance in the history of its organization, there being forty-five present. The Woman's Auxiliary made the most distinctive advance. Its annual offering at the Corporate Communion was $235.00 to be distributed as follows: St. Athanasius' School, Brunswick, $161.00; scholarship for theological students, $80.00; the Mission at Pennick, Glynn County, Georgia, $10.00. The most constructive step taken was the election of a Social Service Agent for the colored work. Addresses were made by Bishops Mikell, and Finlay, Dr. Sturgis, Rev. S. B. McGlohon of Savannah, and Mrs. Waddell, who addressed the Woman's Auxiliary.

FORWARD FOR THE NEW CENTURY

With our heritage from the past may we not take a forward look for the new century, believing that we are indeed at the threshold of a new era? The program of the Church for carrying on her Mission is opened out before us and who can hesitate to answer the call to arms and to gird himself for the battle? So holding before us our marching orders,—The Church's Program—may this Diocese, led by our beloved Bishop as Commander, leap onward and ever onward through these next years that are ours to use, in such a way as never before dreamed of in this dear old Diocese of Georgia, with the Bishop's text to guide us.

CHRIST CHURCH, FREDERICA, 1885

In 1736 General Oglethorpe began to build the town and Fort of Frederica on St. Simon's Island as a protection against the Spaniards. He was accompanied by his Secretary and Chaplain, the Rev. Charles Wesley, who for a short time gave the services of the Church to the people.

From that time on until the Revolution the Church was supplied with Missionaries by the Society for the Propagation of the Gospel. Among them John Wesley and George Whitefield came over from Savannah to officiate.

The first Church was built of tabby and was a combination chapel and store house. The second Church called the Bee Hive Church was erected in 1820. The present Church was erected in 1885.

Further details of the history of these three Churches and of the Diocese will be found in a phamphlet entitled "How the Church Came to Georgia," by Rev. Jas. B. Lawrence, Secretary of the Diocese.

THE BISHOP'S HISTORICAL SERMON

"The Lord, our God, be with us, as He was with our Fathers."—1 Kings 8:5.

"The special event which we are commemorating today is the organization as a diocese of the Church in Georgia, which was accomplished in St. Paul's Church, in this city on Feb. 24, 1823.

"The review of a hundred years in the time usually allowed to a sermon is manifestly impossible, except in the most cursory fashion. For that reason I shall only briefly allude to the history of the Church previous to that date.

"We all know that when Oglethorpe landed with his colonists in 1733, he brought with him a priest of the Church of England, the Rev. Henry Herbert, D.D., and that a succession of clergymen served with intervals as chaplains and pastors to the people until the War of Independence. Included among these were the world famous men, John and Charles Wesley and George Whitefield, the founder of Bethesda, and one other entitled to honorable mention for his faithful service of twenty years, the Rev. Bartholomew Zouberbuhler, during whose ministry the first Christ Church in Savannah, begun in 1740, was finally completed in 1750.

"The results of the War of Independence were as elsewhere to leave the Church in a discouraged and depressed condition. There were but three congregations in the State, one in Savannah, one in Augusta, and one on St. Simon's Island. Without organization and without a Bishop, these parishes maintained an independent but uncertain existence. In 1815 Bishop Dehon of South Carolina, visited Savannah and consecrated the church there and confirmed fifty persons presented by the rector, the Rev. Walter Cranston. This was the first confirmation ever held in Georgia. In 1821, Bishop Bowen of South Carolina, consecrated St. Paul's Church, Augusta, and in 1823 at Savannah confirmed seventy-eight persons, presented by the Rev. Abiel Carter.

"In the meantime, however, the faithful few had made the first effort to find each other in the unity of the Church. For on Feb. 24, 1823, three clergymen and six laymen (not five as usually stated), met in St. Paul's Augusta, and organized a convention and a diocese. They were the Rev. Abiel Carter of Christ Church, Savannah; the Rev. Hugh Smith of St. Paul's Augusta, and the Rev. Edmund Matthews of Christ Church, St. Simon's Island. The laymen were Dr. J. B. Read and Peter Guerard from Christ Church, Savannah; John Course, Edward F. Campbell and Dr. Thomas I. Wray from St. Paul's Augusta, and later during the session Dr. W. M. Parker from Savannah. The Rev. Mr. Carter was elected president, and Dr. Wray, secretary. They proceeded with great dignity and due formality to conduct their business, as though the convention was a regular occurrence. They adopted rules of order, and a constitution and canons for the government of the diocese, elected a standing committee, acceded to the constitution of the Protestant Episcopal Church in the United States and elected deputies to the next General Con-

vention. Bishop Bowen was formally invited to perform Episcopal offices in the State in accordance with the canons of the Church.

"But they were not content to do the formal things necessary to perfect an organization. They knew that throughout the State there were scattered groups and individual members of the Church and they drew up an 'Address of the First Convention of the Protestant Episcopal Church for the state of Georgia' to their scattered brethren. In this address they said that the present was an interesting era in the local history of their venerable Church and marked the dawn of a brighter day; that she was now 'as a city that was at unity with itself.' They thanked God that He had preserved her members, few and as strangers in the land, 'in their attachment to her pure and primitive principles.' They reminded them that it was their duty and their privilege to be 'fellow workers with God' in building up and extending the Church. 'It was the Church of their fathers,' they wrote. 'Her ministry is Apostolic, her constitution primitive, her services are fervent and animated, yet chastened and reverential, her doctrines were the doctrines of the Bible, the doctrines of the Cross.' They reminded them also that they were engaged in a work for which posterity would bless their memory. They knew that there were difficulties. Their number was small and the individuals scattered. But the obstacles were not insurmountable. 'Despondency itself,' said they, 'must become sanguine, when it inspects the record of past proceedings.' They did not wish to be considered as evincing 'sectarian narrowness,' but they reminded the people 'of the exclusive claims of their own Zion upon their liberality,' for her wants were 'various and pressing and they entreated the 'zealous co-operation' of their brethren 'in this work of faith and labor of love.' And like practical men they gave the name and address of the secretary and the president of the Standing Committee to whom communications and inquiries might be addressed.

"One other thing these nine men did, was to adopt a constitution for a society 'for the General Advancement of Christianity in the State of Georgia.' This society was to promote the extension of the Church 'to its destitute members throughout the State' and 'for the distribution of prayer books and religious tracts.' Two dollars entitled to membership and $10 at any one time constituted a life member and of the life membership receipts they provided that three-fourths should constitute a permanent fund.

"Thus begun the organized life of the Church in this State, a few faithful men, full of courage and faith, with a cheerful confidence, who believed in God and loved the Church, faced the issue and difficulties that seemed almost insurmountable. The population of the State in 1823, was approximately 390,000 and there were about 131 communicants or one to nearly 3,000 of the population. Doubtless there were quite a number of communicants scattered throughout the state of whom no record was possible. In 1825, three parishes reported 164 communicants.

"The society for the advancement of Christianity was not idle, but with funds collected from the people they engaged a missionary, the Rev. Lot Jones, who came from the Eastern Diocese. The first recorded result of

his activity was the organization of a parish in Macon, called Christ Church, which in 1825 was admitted into union with the convention, with nine communicants and of which Mr. Jones became the first rector.

"I am sure that we Georgians, who are here today, the posterity to whom these men referred in the 'address' do "bless their memory." Now that they have been long "laid low in the grave" as they wrote, we are reaping 'fruits of righteousness and joy and peace from that seed which (they) cast into the ground.' We may still be in comparison with the vast population of our State and its tremendous moral and religious issues a small and feeble folk, but at any rate we are relatively much stronger than they, and we do have, if we will recognize it, the encouragement and strength which comes to us from a well-organized and living national Church.

"The seed thus planted in 1823 continued to grow, though but slowly, as might be expected without the leadership of a Bishop. In 1840 there were eight clergymen and 323 communicants and the ratio of the population was reduced from one in 3,000 to one in 2,141. This year the eighteenth annual convention assembled in Clarkesville on May 4th. There were present seven clergymen and eight lay delegates representing the parishes in Savannah, Augusta, St. Simon's Island, Macon, Columbus and Clarkesville. A parish in Springfield, Effingham county, near Savannah, called St. Michael's, elected delegates, bearing the names Charlton and Guerrard, who, however, did not attend. The Church in Clarkesville was unfinished, 'being,' in the language of the rector, the Rev. E. B. Kellogg, 'but little else than a skeleton.' In what building the meetings were held is not stated. 'The convention met,' the record says, 'in the parish of Grace Church.'

PLANNED TO ELECT A BISHOP

"At this time, it was resolved to elect a Bishop. His salary was fixed at $2,000 of which Christ Church, Savannah, was to pay $1,000; St. Paul's Augusta, $500; Christ Church, Macon, $300; Trinity, Columbus, $100, and St. Simon's, $100. These little parishes, the largest having only 150 communicants and the smallest, 15, evidently wanted a Bishop and were willing to pay for him. The delegates from Savannah also proposed for its vestry that a new parish should be organized in that city' to be known as 'St. John's Church, and the rectorship tendered to the bishop-elect, the two rectors to alternate in their respective churches and 'thus the interests of both be united.' The convention was also informed that the organization of the new parish was already under way, and that it would pay the bishop-elect as rector a sum sufficient to make his total salary $3,000.

"This was a very remarkable incident, a division to promote strength and accomplish in harmony. 'There is that scattereth and yet increaseth.' Would that all new parishes formed as the result of division had been organized in the same spirit.

"These preliminaries being completed, the convention then proceeded to an election and as a result the Rev. Stephen Elliott, Jr., professor of the Evidences of Christianity and of Sacred Literature in the College of South Caro-

lina, was unanimously nominated by the clergy and unanimously confirmed by the laity. Bishop Elliott was consecrated in Christ Church, Savannah, on Feb. 28, 1841, by Bishops Meade of Virginia, Ives of North Carolina and Gadsden of South Carolina, and presided at his first convention in Christ Church, Macon, on May 3, 1841.

"Of the character and ability, the devotion and labors of Bishop Elliott it is not necessary to speak, 'He being dead yet speaketh.' His fame still abides in the diocese and in the whole Church. Of distinguished lineage, with a handsome and impressive appearance, with a mind richly endowed and stored with large learning, a disposition benign and gracious, a temper patient and well poised, he was naturally a leader among his fellows, and he gave himself and all that he had without stint to the Church.

"The result of his early labors manifested itself in the establishment of new congregations among the scattered Church folk. In 1850 there were eighteen clergy at work, 874 communicants were reported and eighty-eight people confirmed—the ratio between population and communicants being reduced to one in 1,036. In that year we find congregations reporting in Milledgeville, Marietta, Montpelier, Athens, Darien, Glynn county, Rome, St. Mary's, Cass county, Atlanta, Talbotton and among the negroes on the Ogeechee river. Missionary work was also being carried on in Lexington, Washington and Petersburg and among the plantations on the Savannah river. I wish I could take time to read copious extracts from the Bishop's addresses for it is in them that are recorded what they call now-a-days "the human interest stories'—the romance of the Bishop's work and travels.

"Like all other human efforts there was experiment with alternating success and failure. Some of the plantings survive to this day and some failed and are forgotten. But throughout it all there was courage and patience and faith and love.

"In one of the Bishop's addresses he speaks of the 'period of gloom and almost hopelessness, every new parish must encounter and overcome.' 'Upon the first introduction of the Church into any neighborhood,' he writes, 'its novelty, the education of the clergy, the desire of having an edifice that may ornament the rising town, the hope of attracting settlers by the introduction of a form of worship most current among the rich and educated of the land, gather around it a number of adherents who are seeking their own and not the things of Jesus Christ.' But then the scene changes; 'the novelty is past, the worldly objects are attained, false friends fall away, persecution begins its bitter work' . . . . and then comes 'the struggle of faith and endurance.' And the struggle of faith and endurance is still on and will continue, but let us share the Bishop's faith and hope, when he says 'if her ministers and members are true to themselves, the struggle ends but in one way, the complete triumph of the Church.'

EFFORT TO ESTABLISH SCHOOL

"I can only refer to the great Bishop's heroic effort to maintain a Church school for girls at Montpelier, near Macon. It had encouraging success at first. It did a great work for the Church. I have known personally some

of the faithful women who were educated there in secular knowledge, Christian piety and Church loyalty. To its success Bishop Elliott contributed much of his time and labor, most of his means, his great personality and his loving zeal.

"But in the terms of worldly success it finally failed. Just another one, of which there have been so many in our Church.

"It is impossible not to mention Bishop Elliott's intimate connections with a movement which we must recognize to have been probably the most important and statesmanlike enterprise undertaken by the Church in the South before the war and none more so since, the founding of the University of the South. The three distinguished men whose names are most closely identified with that enterprise, were Bishops Otey of Tennessee, Polk of Louisiana and our own Elliott. Three men of great vision and power, each by his qualities complementing the others. The first allusion which I find in the convention addresses of the Bishop is in 1858 in which he says that on July 4, of the previous year, 'in pursuance to a resolution come to during the session of the General Convention of 1856,' he attended a meeting of bishops, clergy and laity on Lookout Mountain, 'for the purpose of organizing a Southern University.'

"In 1859 he served with Bishop Polk as commissioners to canvass the dioceses to procure an endowment for the university. They began at New Orleans, and from the encouragement they received from the planters of the Mississippi valley they believed that three millions of dollars could—with time, labor and patience, be raised in the ten dioceses for the purpose.

"In 1859 and 1860 the same two bishops prepared and submitted to the Board of Trustees 'the plan of the inner life of the University' and it was confidently expected that the plans would be rapidly consummated and the school opened. But alas! what was so wisely planned and so ably prosecuted and so nearly successful went down as did so many other plans in the tragic ruins of the war of 1861-65. After peace came, however, other brave hearts laid anew, in poverty but in faith and hope, the foundations of the University, which lives now, a heritage to us from the noble souls who planned it, that we may with like courage and fidelity maintain and strengthen it as an enduring monument to their wisdom and unselfish service to nation and Church.

"The period of the war had its tragic record in Church as well as in State. Through storm and tempest of strife and bloodshed the Church in the diocese lived and carried on its ministry of praise and service to the stricken souls at home and to the well and the injured and dying souls at the front. But time fails to dwell upon the details.

"Bishop Elliott and Bishop Polk as the senior Bishops of the dioceses in the Confederacy 'took it upon themselves' as they said, to address a letter to their right reverend brethern calling for a meeting of bishops, clergy and laity to consider the duty of the hour, and this meeting led to the organization of the General Council of the Protestant Episcopal Church in the Confederate States of America. A first meeting was held in Montgomery, Ala., on July 3, 1862, and the first General Council assembled in Augusta, in this

Church, on Oct. 16, of the same year. Bishop Elliott being then the Senior Bishop presided at this convention and was its moving spirit, writing also the first and only pastoral letter, issued by the House of Bishops.

"The war ended, the two churches, North and South, were immediately united in General Convention in 1865, because both in North and South the sense of unity and fellowship was stronger than the sense of estrangement and the bitterness engendered by war. And for that we, Churchmen, can never be thankful enough to our God and Saviour, and to those noble men who under Him sacrificed their natural feelings and brought it about.

"Among the distressing consequences of this war, undoubtedly was the death of Bishop Elliott, who on Dec. 21, 1868, suddenly fell asleep, in the sixty-first year of his age in the prime of his intellectual and spiritual maturity.

"During the war the confirmations reported were in relation to the number of communicants very large, in four years from 1860 to 1864, the latter increasing from 2,088 to 2,674. But in 1866, the confirmations fell off and the communicants had been reduced to 1,923. This was possibly due to the discouraged condition of the social and industrial life of the people and may be, also to the inevitable slump which seems to follow all wars.

"The Rev. John Watrus Beckwith was elected the second Bishop of Georgia in Christ Church, Macon, on May 10, 1867, and he was consecrated in St. John's Church, Savannah, on Tuesday, April 2, 1868, by Bishops Green of Mississippi, Atkinson of North Carolina, Wilmer of Alabama, Wilmer of Louisiana and Young of Florida. He had been rector of Trinity Church, New Orleans, and had served as a chaplain in the Confederate army on the staff of Gens. Hardee and Polk. He was a young man at the time of his election, being in his thirty-eighth year.

"He began his episcopate at a time when in the language of Bishop Thompson who preached the Memorial sermon in 1891, 'The land was covered with the scars of battle, the people were in mourning. There were cities of burned and blackened ruins. Impoverishment was the rule. But with a soldier's courage and with a Christian's faith, and trust in God, he dared the tremendous task of the Episcopate under these circumstances, and equally he dared in all humility and utter lack of self-consciousness to follow and stand in Elliott's place and do duty for God and His Church. A strong, self-contained, reticent man he yet was one of the most gentle and pitiful of men. A cold and harsh act was impossible to him. He was a fatherly Bishop and meekly ruled as remembering mercy.' 'Endowed by nature with a marvelous voice that ranged throughout the whole realm of human emotions,' Bishop Beckwith's reading was so impressive that, as I have heard people say, they crowded to hear him read the service which was to them as a benediction.

"I came to Georgia only a few months before his death and saw him only two or three times. But not only immediately after he passed away but even yet among those who knew him I hear the echo of his eloquence in the pulpit, and his beautiful reading of the service.

"Among the first special interests which appealed to the Bishop was a home for the orphans of Confederate soldiers to be under the care of a Church sisterhood. The means to accomplish this were furnished him by a Churchman of the city of New York, the late William H. Appleton of the well known publishing house. The Appleton Church Home at Macon was accordingly built and occupied in July, 1871, under the charge of Sister Margaret. This remarkable woman was assisted in the management and education of the girls by Sister Katherine and Sister Mary. Among the most cherished memories of my life in Georgia are the memories of the friendship of these noble women, the last named of whom still survives. During the episcopate of Bishop Beckwith, there was carried through an amendment to the Diocesan law by which all vestrymen were required to be baptised and confirmed men. Previous to that apparently it was canonical to elect any man who was 'a supporter of the gospel,' as the old charters state it. I am sure that among these vestrymen were many fine and generous men who served in this capacity. I knew some of them. And it may be that in the early history of the Diocese it was particularly impossible to secure enough communicants to fill these positions. But the manifest irregularity of having men vote in the conventions and administer the affairs of the Church who were not acknowledged members of it finally under the Bishop's leadership led to the adoption of this plain and common sense requirement.

"When Bishop Beckwith began his episcopate there were 28 clergymen and 2,424 communicants and 19 white parishes, and a number of other places to which he made visits and in which services were held more or less regularly. Unfortunately the records are so imperfect that it is impossible to be more accurate.

"At the end of his episcopate there were 56 parishes and missions reported, and 55 church buildings, 39 clergy and 5,272 communicants. In 1870 there was one communicant to 419 people in the State; and in 1890 one to 348. Bishop Beckwith died in Atlanta on Nov. 23, 1890, in the 59th year of his age and the twenty-third of his episcopate.

"It was a year and three months before his successor was consecrated. Bishop Nelson was elected at a convention held in St. Paul's Church, Macon, on Nov. 11, 1891. And he was consecrated in St. Luke's Cathedral, Atlanta, on St. Matthias' Day, Feb. 24, 1892, by Bishops Quintard of Tennessee, Howe of South Carolina, and Lyman of North Carolina, five other bishops being present and assisting in the laying-on-of-hands.

"Many of those here knew Bishop Nelson, for he was our Bishop. He came to us in the full vigor of his manhood. With robust physical health and mental vigor, a stalwart and handsome presence and a zeal and industry in service that knew no limit, he gave himself to the Church in the Diocese in missionary labors. From the North to the South and from the East to the West he went incessantly, establishing missions, building churches and preaching the gospel of Christ and His Church. The best proof of his industry and zeal is found in the fact that in fifteen years the work of the Diocese, especially in the number of churches which must be visited and sustained by his encouragement and assistance outgrew even his capacity for labor.

"He was especially interested in and energetic in carrying on and enlarging the work among the negroes, which had been the concern of both his predecessors. If there were any mitigation of the evil of human slavery, it was found in the solicitude and care which all of the Bishops of Georgia evinced in their efforts to minister the Gospel to the black people, both in slavery times and after freedom. Slavery among our forbears in itself not a Christian institution, was, however, permeated by Christian feeling and softened by the Christian conscience of the Church's bishops and priests and by devout lay people, whose ownership was felt to be a solemn trust. And if we who have the responsible trust of propagating the Church's mission in Georgia in our day are faithful to that trust, we should permit no changed conditions in the relations between the races, to make us indifferent to this duty.

"In 1907 the Diocese was divided and the diocese of Atlanta set off of which Bishop Nelson elected to become the diocesan. At the time of the division, there were 54 clergymen on the roll, and 8,524 communicants and 439 people were confirmed, an increase since 1892 of 2,252.

"Bishop Nelson died Feb. 13, 1917, in the sixty-fifth year of his age, his episcopate having lasted just 25 years.

"I must leave it to some later chronicle to tell the story of the last 15 years, since the Diocese of Georgia has been reduced by the separation of our brothers in the northern part of our State. The growth of the two Dioceses is baldly stated by the fact that in 1921, when the last available reports were made, there was 75 clergymen and 11,057 communicants and 682 persons confirmed. The estimated population of that year may be said to have been 2,925,800, and the ratio between the population and communicants would be about one in 246. This is not indicative of great relative strength as a religious communion. But at any rate compared to the ratio in 1823 of one to 3,000 it is an evidence of growth, which may indeed cause us to take courage for the future.

"It would have been impossible to have made special mention of all the faithful clergy and lay people who during the century have made their contribution of loving service and faithful labor to the Church's life and growth. Nor is it possible even to mention some of them by name. But I have not forgotten them. Without a faithful laity and clergy a Bishop as leader is helpless. The record of the past is therefore the record of their lives. Their names and cures are hidden in the dusty journals of the past, but better they were written in the Lamb's Book of Life. As the men of 1823 said in their address: 'They (and all who follow them) were engaged in a work for which posterity would bless their memory.' We do bless their memory. We thank God for them and we pray, first that God's peace and light may be eternally theirs and second that we too in our day and generation being also faithful unto death, may pass on to our posterity, a richer heritage than we have received and may likewise inherit the Crown of Life. For if we are faithful we may confidently believe that the Lord our God will be with us as He was with our fathers."

The View Plan & Situation of the Church & Church Yard of Augusta in Georgia Erected A D 1749 and Humbly Dedicated to the Honorable the Trustees for establishing the Colony of Georgia in America by the Committee appointed for erecting thereof.

The Frame of thc Church is of Wood So Strong that it will last for many years; between the Studs is a Wall of Clay Eight Inches thick Supported in the center of that Clay with pieces of Wood three inches thick let into the Studs by a Groove.
The outside is rough
cast with Lime and Gravil appearing like Stonc. The inside Plaister'd white wash'd and arch'd the roof Supported by two Columns as per Plan which we propose to have handsomely ornamented. We do, likewise, when we are able, intend to underprop the Church with Brick as it appears by the Plan but at present it is only Supported with Logs of lasting oak, which is the only part that does not answer the View.

GEORGIA CENTENNIAL PAGEANT
THE HISTORY OF THE CHURCH

(Adapted From The Augusta Herald, April 24, 1923)

One of the most beautiful and elaborate spectacles ever witnessed in Augusta was the historical pageant conducted under the auspices of the Department of Religious Education of the Diocese of Georgia Monday afternoon in St. Paul's church yard. This pageant of the Georgia Centennial Convention holding its sessions now in Augusta, was designed to show the historic continuity of the Church from the Day of Pentecost down to the present time, and was especially interesting to native Augustans by reason of the fact that old St. Paul's held such a vital position, not alone in Church history but in that of national history as well.

There could scarcely have been found a more ideal location for the presentation of a pageant of this nature than St. Paul's church yard with its undulating green sod, its beautiful grouping of fine old trees just now bursting into the tender green of new leafage, and its atmosphere of peace that the proximity of a church and old graveyard seem inevitably to convey; and added to this the fact that it was upon this very spot that some of the scenes of the pageant really had been enacted many years ago made the spectacle doubly interesting to all who witnessed it.

Within the churchyard probably one thousand or more persons had gathered in anticipation of the event which they had been awaiting for several weeks, and when the magnetic voice of Rev. W. W. Memminger of Atlanta, reader for the pageant, sounded strong and clear across the open spaces, and the players began to advance, their interest in the proceedings manifested itself almost to a breathless pitch.

The opening tableau in Group I. represented the Day of Pentecost, and showed the Twelve Apostles, the Virgin Mary, the Holy Women, and the Christian Brethren, kneeling to receive the Holy Ghost, and the scene was made most effective by its groupings, and the long flowing costumes of the day.

The next scene represented St. Paul at Athens and showed the Apostle arguing with some of the Greek philosophers, and winning a hearing for Christianity.

Following next were two character scenes representing St. Justin Martyr and St. Chrysostom.

The next scene which represented the defiance of St. Ambrose to the Emperor Theodosius, when the latter demanded to enter the church after he had caused the deaths of some 7,000 inhabitants, was very capably rendered and was one of the best scenes in this episode.

Then followed more character scenes, one showing the three British Bishops at Arles, then a scene of St. Monica and her son, St. Augustine, after which came St. Jerome, who translated the Bible from Hebrew and Greek into Latin.

The next scene, representing St. Colomba at Iona, followed by six black-cowled monks, in which St. Colomba knelt to lead them in prayer, was truly realistic in its portrayal. Coming next were represented St. Gregory and St. Augustine with a number of little bare-foot children as the victims of the slave market in Rome under the care of a slave driver with a thonged whip. These were the first fair-haired children Gregory had ever seen and he inquired whence they came. At the reply, "They are Angles," he replied, "No, Angels," and straightway made plans to send missionaries to England headed by St. Augustine. The early life of the venerable Bede who is known especially for his ecclesiastical history and translation of large parts of the Church services, was next shown, and the flute-like voice of the little choir boy rose sweet and clear through the soft afternoon air as he sang the Gloria taught him by his choir master.

Other especially good character representations were those of St. Boniface; King Alfred, regal in his crown and purple robes of state, during whose reign the Church enjoyed a great revival, and St .Anselm in the gorgeous robes and high purple hat of an abbot.

The next scene portraying the Crusaders was very spectacular, when the leader of the Crusaders advanced on a beautiful white horse, surrounded by his men-at-arms in armor and drawn lances. The first episode closed with the characterization of St. Francis of Assisi and then Wycliffe and his poor Preachers.

The second episode portrayed the incident when England repudiated the Papal supremacy under the reign of Henry VIII. This was a very elaborate scene showing all the dignitaries of court including the King and Queen, and the ladies-in-waiting down to the heralds, the pages and other attendants, besides Bishops and other dignitaries of the Church.

Group II. showed the historical landing of the early settlers at Jamestown when they were met by the Indians, and the Holy Communion was immediately celebrated by the Rev. Robert Hunt.

Group III. told of the coming of the Church to the Georgia colony and opened with the landing of General Oglethorpe upon Georgia soil and his reception by the Indians who made a peace treaty with him; and Tomo-chi-chi, one of their chiefs presented a buffalo robe to him. Ouee-ka-chumpa ordered his braves to bring gifts of skins; the Rev. Henry Herbert addressed the assembly; John Wesley, Tomo-chi-chi and Oglethorpe had a conference; and John Wesley organized the first Sunday school in the world at Christ Church, Savannah.

The scene where John Wesley called the little children and taught them their Sunday school lessons was exceptionally pretty and appealing, and the scene representing Charles Wesley teaching the savages on St. Simon's Island was also most effective.

The next scenes in Group IV. were peculiarly interesting to members of the locality, depicting the organization of old St. Paul's. The scenes represented a gathering upon the town common—where Broad Street is—for the

purpose of petitioning England to send over a minister to care for the spiritual needs of the little flock. Colonial costumes were worn in this scene and were most effective and becoming.

The climax to the pageant—or rather the highest point of interest to a vast number of those watching it—was the arrival of the Rev. Jonathan Copp from England in answer to the petition of the Augusta Colonists, which part was most appropriately enacted in the person of Rev. G. Sherwood Whitney, the beloved rector of the present St. Paul's. When he appeared in the quaint long-tailed shawl-collared suit of black, with his stove-pipe hat, his high stock, huge shoe buckles, and carrying a carpet bag, his parishioners nearly went wild with enthusiasm, and burst into prolonged applause, despite the fact they were requested not to do so at the pageant. And with his arrival the organization of St. Paul's was perfected.

The next episode represented the surrender of Fort Cornwallis—upon the site of which the pageant actually took place—to the Americans by the British after the tide of battle had wavered over this section from time to time. The contrasting uniforms of the opposing soldiers were very effective as well as the surrender of the British commander to the American commander.

Episode III. of this group showed the first visit of a Bishop to Augusta, and a very pretty scene representing the confirmation of a large group of young girls and boys, was one of the very lovely ones in the pageant when the little girls fluttered in like white butterflies in the old fashioned costumes and the boys in quaint black suits.

Episode IV. depicted the organization of the Diocese in 1823 and carried it through the sending of the Rev. Lot Jones to Macon; the election of Bishop Elliott as first Bishop of Georgia, and concluded with a most effective tableau representing the differences between the soldiers of the blue and the gray transformed into brotherly love under the ministration of Bishop Beckwith.

The final tableau presented the past and present in the Church's history and was represented by three beautiful girls, the spirit of America carrying a huge American flag, the spirit of the State of Georgia carrying the State flag, the Spirit of the Church between them carrying the Cross. These were augmented by the entire pageant cast in a beautiful ensemble when all present joined in singing the Doxology.

RIDGELY-TIDWELL COMPANY, AUGUSTA, GA.